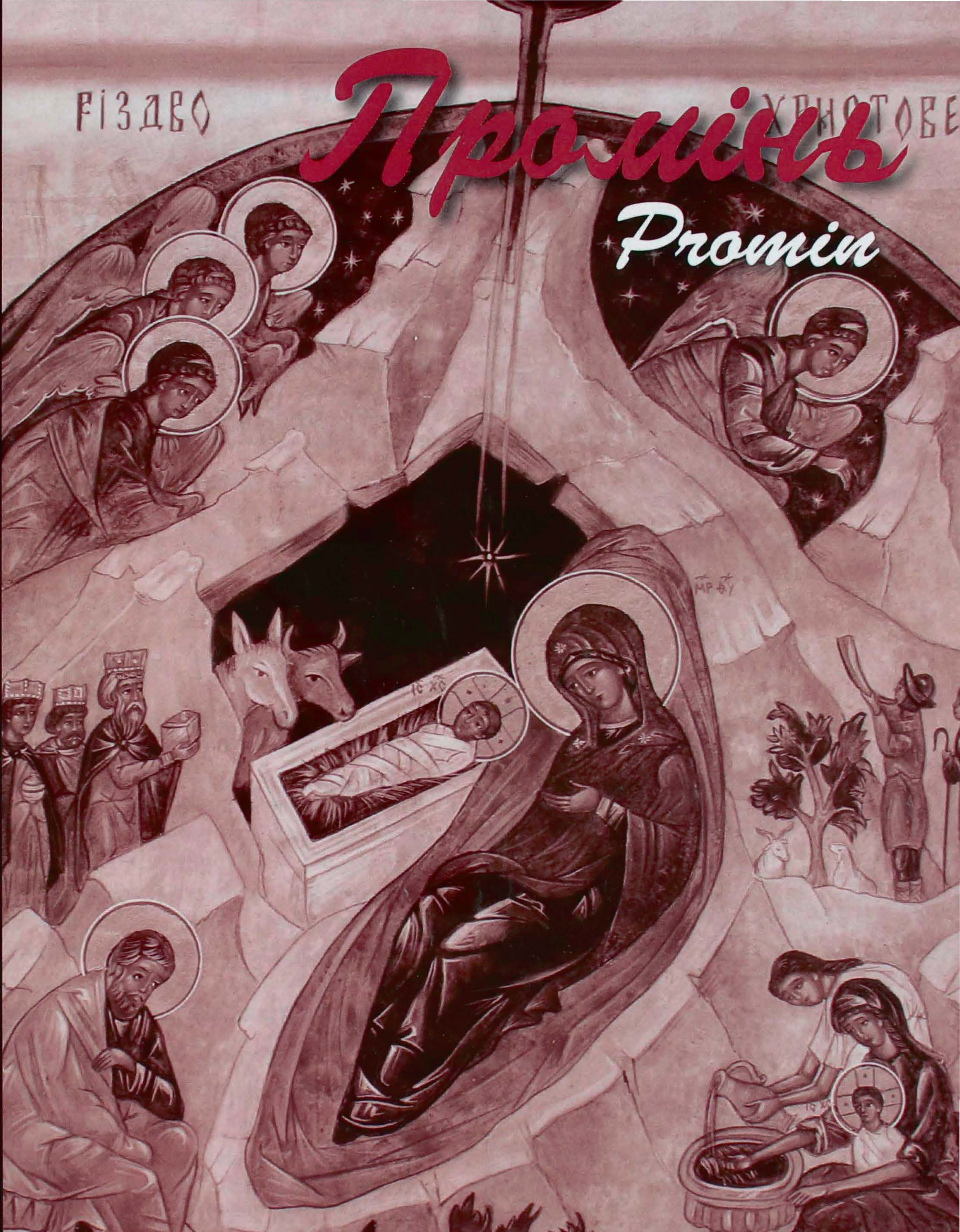
Промінь

Promin



Різдвяні побажання

Christmas Greetings

Вирощуємо маки та й печемо

Producing Poppyseed for the Kitchen

Наша писарка ікон

Our Iconographer

Союз Українок Канади

December 2017/January 2018 Issue

ПРОМІНЬ
Виходить що другого місяця,
видає
СОЮЗ УКРАЇНОК КАНАДИ
Рік LVIII
грудень, 2017 р. - січень, 2018 р.

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Promin Administrator- Betty Corlett
Telephone 780-932-9727
bettycor@telus.net
promin@uwac-national.ca

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Союз Українок Канади
Ukrainian Women's Association of Canada

National Office
10611 - 110 Avenue
Edmonton AB T5H 1H7

Betty Corlett (Promin)
3019 - 43B Avenue
Edmonton AB T6T 1C1

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Nous reconnaissons l'appui financier du gouvernement du Canada.

Canada

З ліва на право: Омилян Єринюк, Орися Єринюк, Єлена Євчук приготовляють додаткові книжки на роздавання Giant Book Giveaway, St. John's Cathedral Basement

РЕДАКЦІЙНА

EDITORIAL

Leona Bridges
Editor

Дорогі Читачі!
Dear Readers,

1934-го року, Союз Українок Канади при Катедрі св. Івана в Едмонтоні відкрив свою власну бібліотеку. Два роки тому, попросили парафіянку, Орисю Єринюк, займатеся бібліотекою й привести її знова до ладу, бо були занедбали її. Бібліотека знаходиться в підвалі Катедри в великій кімнаті. Там Орися почала перевіряти всі книжки та журнали. Було приблизно дві тисячі книжок у старому ручно-виписаному каталозі. Орися провірила кожну річ та записала в комп'ютер. Вона винайшла в різних скринях книжки, які були подаровані Союзеві та їх перевірила. Разом з референткою Бібліотеки придбала ще більше книжок від жертводавців/парафіянів, які перебиралися до менших помешкань. Вона з чоловіком, Омиляном, їхали по Канаду відвідуючи крамниць книжок, інститутів, університетів та будинок *Українського Голосу*, збераючи книжки та журнали, щоб доповнити неповні колекції, тощо.

The huge job of purging and re-organizing the UWAC St. John's Library in the basement of the Ukrainian Orthodox Cathedral of St John the Baptist was undertaken by Orasia Yereniuk assisted by her husband, Emil, in 2015, eighty years after the Library was founded by Soyuzanky like Maria Michalyshyn and Emma Verchomin. Orasia re-classified the existing 2,000 books and digitally catalogued them. She has now added to the collection books discovered in boxes that were dumped and neglected, as well as many donations from parishioners, who are downsizing or from the estates of those, who have passed. At last count, Orasia has 6,273 entries in the database. She has culled hundreds of books from the library that were duplicates. These were offered to the public free of charge on November 5, 2017 during the Grand Re-opening of the Library.

Дуже приємно було бачити заповнену залю під Катедрою, де зійшлися поверх сто осіб на братерську каву та щоб вибрати собі кілька книжок. Присутні були здивовані, що існує в нас бібліотека в якій зберегаються цінні скарби української культури. У ній знаходяться книжки та журнали написані українською мовою або іншими мовами (переважно англійською) про українські теми. Також зберегли книжки перекладено на українську мову. Щодо журналів, зберегли спеціально жіночі/дитячі журнали (декотрі дуже стародавні): Жіноча Доля, Жіноча Воля, Нова Хата, Світ Дитини, Промінь. Маємо також чудовий склад книжок для дітей.

We have benefitted from the generosity of many donors, some quite illustrious, such as, the late Archbishop Andrew, Savella and Julian Stechishin, Pearl and William Hawrelak, Stephania and Peter Paush, Maria and Peter Prokopiw, Bohdan and Natalka Melnychuk of the Ukrainian

Book Store of Edmonton and many others. Our religious section is outstanding along with Ukrainian literature and history. Conductors, composers and musicians will be surprised by our holdings in that area. The Library collection includes the plastic arts and cookery, although many of these books are kept in a reference library of the Ukrainian Museum of Canada, Alberta Branch in St. John's Cultural Centre. Linguists will be happy to see many grammar books and dictionaries of all sorts. There are even a few rare books!

When the re-organization began, there was some doubt as to the desirability or the necessity of preserving this paper resource. Hours of tireless effort have gone into the preservation of this library, especially by the Yereniuks. Was it wasted effort? We choose to think not. Not everything has been put onto the internet! We feel that we are preserving a precious treasure-trove. The University of Alberta with its Canadian Institute for Ukrainian Studies has little or no more room for the books and periodicals that we have chosen to keep and new books we plan to acquire in future.

Чи нам треба цієї бібліотеки? Ми маємо на увазі подати рекляму по інтернет про свою колекцію, щоб вчені та інші дослідники змогли використати її. Чи ми це робимо даремно? Ми віримо, що ні!

Speaking of books, whether it be e-reader copies or hard ones, keep them in mind for gift-giving this Christmas. Or how about a subscription to Promin?

Бажаю всім дуже Веселих Свят та Щасливого Нового Року!

З пошаною до Вас Усіх,
Леона Фарина Бриджес

Front Cover:

Nativity Icon by Vera Senchuk

Back Cover:

Icons by Vera Senchuk

DEADLINES

Please note that the deadline for submissions for our **February - March** issue is

December 20, 2017

Upcoming submission deadlines are:
Apr - May issue - February 20, 2018
June - July issue - April 20, 2018
Aug - Sept issue - June 20, 2018

For more information contact:
bridgesl@telus.net

DONATIONS

Donations

• Andreas, Gladys, Surrey, BC	$ 100.00
• Brow, Nadine, Edmonton, AB	$ 25.00
• Korol, Dorothy, Canora, SK	$ 50.00
• Semenuik, Pauline, Yorkton, SK (at Easter-received March, 2017)	$ 100.00
• St. Andrew's Ukrainian Orthodox Ladies Auxiliary, Edmonton, AB For long-service article included in this issue	$ 200.00
• UWAC St. Vladimir's, Calgary, AB In honour of Olga Kurczaba, original member of parish (1938)	$ 50.00
• UWAC, Olena Pchilka Branch, Yorkton, SK	$ 80.00

Donations in Memory of…

• Corlett, Betty, Edmonton, AB In memory of Jim Gray, husband of National President Sylvia Gray	$ 50.00
• Feschuk, Marie, Meath Park, SK In memory of husband, Peter Feschuk	$ 25.00
• Jackson, Zora, Ottawa, ON In memory of Mother Uliana (Lily) Lucyk (dec. January 9, 2014)	$ 50.00
• Lund, Irene, Stittsville, ON In memory of Maria Kostiuk (1925-2015)	$ 25.00
• Perritt, Lesia, Edmonton, AB In memory of Jim Gray, husband of National President Sylvia Gray	$ 50.00
• Schick, Betty, Edmonton, AB In memory of Mother Caroline Malayko (article submitted in this issue)	$ 100.00
• Tarnowetz, Fiona Frances, Edmonton, AB In memory of her parents, Fedot and Fotina Samsoniuk	$ 100.00
• UWAC National Executive, Edmonton, AB In memory of Jim Gray, husband of National President Sylvia Gray	$ 50.00
• UWAC, Olha Kobylianska Branch, Smoky Lake, AB In memory of Dobr. Nadia Kryschuk	$ 25.00
• UWAC, Sophia Rusova Branch, Toronto, ON Honouring and remembering all our branch Soyuzanky, including of recent memory, Maria Kufil (2010), Lucille Young (2011), Anne Hawrysh (2014), Jessie Bodnar (2015), Irene Gudzowsky (2016), Halyna Melnyk-Marko (2017) and Past-President Kateryna Shumeko (2017) May their memory be eternal!	$ 500.00
• UWAC, Olena Pchilka Branch, North Battleford, SK In memory of Sally (Savella) Lazarowich, 65 year member	$ 100.00

May their Memories be eternal. Вічная пам'ять!

The Board and staff of Promin wishes to thank every donor for each donation. We fully understand the service, the dedication and the commitment that each dollar represents and we are honoured by, and thank you for, your support.

UWAC National President

Sylvia Gray
President

Photo by
Bob Talbot

UWAC National Executive. Back row (L to R): Alicia Klopoushak, Betty Corlett, Elaine Harasymiw, Daria Moskaluk-Rutkay, Dobr. Orysia Ehrmantraut, Karen Herzog, Diana Mauch, Vivian Skakun, Donna Reed. Front row (L to R): Gerri Nakonechny, Sylvia Gray, Lesia Perritt, Rt. Rev. Nicholas Rauliuk, Donna Kowalishin.
Missing: Nadia Opyr, Shirley Wozimirsky, Dorothy Stachniak, Gladys Andreas, Leona Procyshyn

MESSAGE FROM THE NEW NATIONAL PRESIDENT, SYLVIA GRAY

As autumn gives way to colder winds and the threat of snow, our thoughts turn to winter and the traditional celebration of "Святий Миколай" (St. Nicholas), on December 19th. Let us remember that this Saint was an actual Bishop, known for his anonymous gifts, especially to the poor and needy.

I'm sure we remember the story of the poor nobleman who had three daughters for whom he could not provide a dowry. St. Nicholas, hearing of the man's predicament, wished to prevent the girls' entering into a sinful existence. He threw a purse of gold through the window on three successive nights, which the nobleman used for each daughter's dowry.

The Bible makes no mention of December 25th or what we now call "Christmas". So let us break away from going into debt to secure material things for a contrived date. Let us instead give thought to a rightfully religious observance of the holiday and to a peaceful, quiet generosity.

Sylvia Gray, President

Editor's Note: Sylvia's Christmas will be particularly difficult this year as her dear husband, Jim Gray, was diagnosed with a terminal illness shortly after Sylvia was elected and passed away in October. Our prayers and deepest sympathy go to Sylvia and her family. We are so sorry for your loss. May Jim's memory be eternal! Вічная пам'ять!

Різдв'яні побажання Відділів -
Christmas Greetings from the Branches

З нагоди
СВЯТ РІЗДВА ХРИСТОВОГО і НОВОГО РОКУ

Посилають найкращі побажання членки відділів:

С.У.К. ім. Святої Ольги в Верноні, Британська Колумбія
Голова-Софія Князь, Секретарка-Ґейл Чез,
Референтка Променя-Павліна Кіндрачук
Жіноче Товариство Церкви св. Андрея в Едмонтоні, Альберта
Голова-Іванна Дзеник, Референтка Променя-Маріянна Остапчук
С.У.К. ім. Святої Анни в Едмонтоні, Альберта
При Українській Православній Церкві св. Антонія
С.У.К. при Церкві св. Володимира в Калґарі, Альберта
Етел Тийсі, Голова

Нашим Церковним Ієрархам і Духовенству,
Центральній Управі і
Провінційним Екзекутивам С.У.К.,
Членкам і їх родинам по всіх відділах С.У.К.,
Редакції журналу "Промінь" і його читачам,
Та всьому Християнському Народові по світі!

Вістку несемо весело-мило,
Із колядою желаєм щиро.
Хай вас Син Божий дарить в цім році,
У вашій праці, на кожнім кроці.
Хай зволить у щасті ще свят діждати
Рідну коляду знов заспівати!
Щастя, здоровля ми вам бажаєм!
З Різдвом Христовим поздоровляєм!
*Христос народився!**

* Арчер, Ета, ред., *Перша Зірка: Збірник Віншувань.* Едмонтон: 2004 р., стор. 3, записав Олесь Сливинський.

Christmas Greetings:

St. Andrew's Ukrainian Orthodox Ladies Auxiliary, Edmonton, AB	$	200.00
UWAC, St. Vladimir's, Calgary, AB	$	100.00
UWAC, St. Anna's Branch, St. Anthony's UOC, Edmonton, AB	$	250.00
UWAC, St. Olha's Branch, Vernon, BC	$	100.00

President Sophia Kniaz, Secretary Gail Chez

Editor's Note: Young Tamara has taken up my challenge to submit some creative writing to Promin. Enjoy a well written text in English! And thank you, Tamara!

Too Long to Wait

by Tamara Soltykevych

I'm like a bear. In that, I hibernate. All those long winter months, I'm tucked away under the stairs in the basement. Whenever I hear the clatter of footsteps coming downstairs and padding down the soft carpet towards me, I'm momentarily thrilled – perhaps it's time?

But no, the light flicks on, the freezer lid is lifted, a hand slides out a frozen pizza, and then the room goes dark again. The footsteps retreat and then it's completely silent again except for the steady thrum of the furnace.

I watch helplessly as a fuzzy black spider – the type of tiny, ugly creature that I like to run over when I'm outside – crawls around on my rigid body, searching for a place to spin its next home. Finally, it decides on my front tire, and delicately weaves a web back and forth through the spokes. If I could, I would be shuddering. I can't wait to coast down the road and shred the cobweb. I'll watch the grey fragments fly off one by one with glee.

Sometimes days go by without any footsteps at all. It's dark and lonely down here, and I miss the sun. It's cold, too.

I don't keep track of the days, but not long ago, Jeremy finally came down to see me. He was so excited; he kept running his palm back and forth over my dusty surface. His hand was covered in filth when he lifted it.

Huffing and puffing, he dragged me up the stairs, and at last, I saw the sun. How I missed its warmth. It seemed to beam at me. Jeremy and I sailed down the steep driveway, zoomed down the street, the houses and parked cars all a blur. It was weird, because I saw that the grass was white. I'd never seen that before, and I marveled at how the world had changed since I'd been out last. Jeremy was laughing, his open jacket flapping behind him, and I felt more joy than I had in months, I felt light and free, fast as can be. I loved making Jeremy happy. He chose me, after all.

Suddenly, my front tire hit a patch of white road, and I didn't expect it to be mean. But it was; it pushed me over to the side, so I trapped Jeremy beneath me. I was horrified. It was our first time out and I didn't want to go back to the dark and lonely cavern with the gross spiders. Jeremy had tears running down

his face and his jacket was ripped. There was blood in his hair. Why didn't he wear that weird hat with the chin-strap like he did last year?

A nice lady ran outside and picked me up – rather roughly – and leaned me against a car. She took Jeremy away. I sat there as the wind turned bitter and clawed at me. The sun disappeared and lights in the houses nearby were being turned off. Suddenly the closet didn't seem so bad.

The sun was gone a long time; I actually saw a baby sun come out for a while, though it didn't provide much light, but the adult one came back before I saw Jeremy again. His dad was wearing a frown and had one arm clamped on Jeremy's shoulder. Jeremy had a bandage wrapped around his head, and I could tell that he'd been crying because his eyes were red and puffy. Jeremy's dad grabbed me and pushed me rather quickly back down the street. Jeremy followed us quietly with his head bowed. I knew what was coming, where I was about to go. Jeremy's dad was marching, his hand barely clasping my handlebars.

Well, I didn't feel ready to say goodbye to the sun again. I sailed off from his grip, teetering down the road, almost hitting a nearby convertible. Jeremy's dad cursed and chased after me. I got pretty far, feeding off of Jeremy's fading laughter until the road suddenly went away and there was a little wall that made me clatter over.

His dad didn't look one bit happy, striding forward holding my handlebars like his hands were glued to them, but Jeremy wore a big grin, even as he stumbled to keep up. Though I was immediately and unceremoniously shoved back under the stairs, that made it worth it.

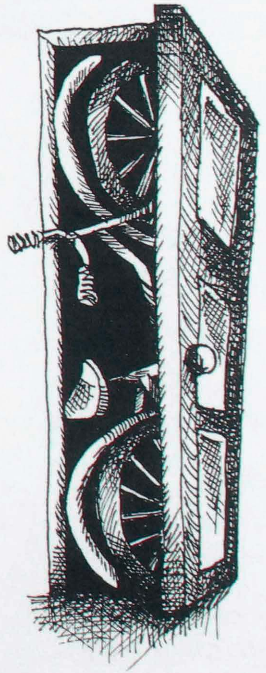

Illustration by Erin Haugen

Erin Haugen
Visual Artist

Facebook:
www.facebook.com/erinhaugenart

St. Paul, AB
587-252-3410
ehaugen@hotmail.ca

Image: Good News (cropped), acrylic on canvas

Canadian Bestseller!
5th Printing - September 2017

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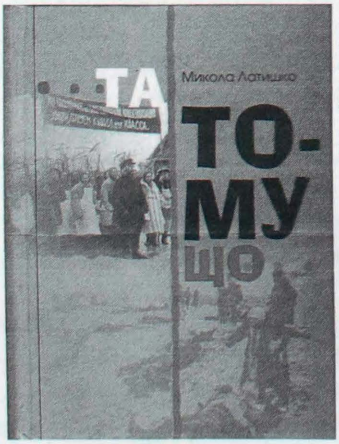
Вийшла нова книжка автора Миколи Латишка

ТА ТОМУ ЩО...



В цій двотомній повісті він описує життя в "ІМПЕРІЇ ЗЛА", під назвою СССР, Голодомор-Ґеноцид 1932-33 років в Україні, Другу Світову Війну, переїзд автора в Канаду і його життя там.

Бажаючих набути цю книжку просимо звертатися до автора на myklat@bell.net

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

Dear Leona,
Gremlins in the system must have muddled the scripture references in my article "Real Super Heroes", which appeared in the last issue of Promin (October/November, 2017). Here are the proper references.
The account of David slaying the giant Goliath is found in the First Book of Samuel, Chapter 17.
The letters of St. Paul to the young priest Timothy are called First Epistle to Timothy and Second Epistle to Timothy.
The record of the birth and calling by God to 8-year-old Samuel is in the First Book of Samuel, Chapters 1 and 3.
God called Elisha and Elijah to His service when they were about twenty. The call of Elijah is in the First Book of Kings, Chapter 17; the call of Elisha is in the Second Book of Kings, Chapter 2.
The story of King Josiah, 8 years old when he was crowned, is in the Second Book of Kings, Chapter 22.
Thank you for correcting them.
Sincerely,

Carla Kozak,
Edmonton, AB

Dear Betty,
Thank you for all your good work!

Marian Strus, Treasurer,
UWAC Sophia Rusova Branch,
Etobicoke, ON

Dear Leona,
Please find enclosed a cheque from the UWAC St. Olha's Branch in Vernon. We wish your publishing staff a wonderful Christmas and the best for the New Year in publishing an amazing journal. Much praise goes for your efforts in your work.
Sincerely,

Pauline Kindrachuk,
Vernon, BC

До Редакції Променя,
Висилаємо Вам різні документи відносно нашого 90-літнього ювілею. Якщо Вам не можливо помістити обидві версії, просимо помістити англійську, бо членки будуть нарікати, що невміють читати по-українському.
Вірю, що Ви змусите поправити мої речення й помилки, за що щиро дякую. Заздалегідь, щиро дякую за полагодження цієї справи.
Від Відділу С.У.К. ім. Олени Пчілки в Йорктоні бажаємо всім працівникам Редакційної Колегії "Промінь" Божого благословення, міцного здоров'я та багато успіхів у Вашій праці.
Остаюся з пошаною,

Параскевія Семенюк,
Йорктон, СК

Нотатка редакторки:
Молодець, Параскевіє! Ґратулюю, що так віддано постаралася написати про цей ювілей по-українськи. Приємно було прочитати Вашу статтю. Помістили обидві версії!
Далі, подаю лист написаний Параскевією місяцями тому, тобто 17-го березня, 2017 р. Цей лист пропав десь у нашій електронній скринці. Єлисавета Корлетт винайшла його. Вибачаємо, що ми його "згубили"! Навпаки, пожертву ми не згубили й даємо нарешті признання жертводавці в списку жертв на сторінці 5.
Сердечно, Редакторка

Високоповажна пані Леона!
Висилаю Вам на пресфонд "Променя" пожертву/писанку з нагоди Свят Воскресіння Христового.
Нехай Господь Бог благословить ВСІХ членок Редакційної Колегії міцним здоров'ям, багато витривалости і постійними успіхами на многії літа!
Остаюсь в пошані, передплатниця "Променя" ще від 1963-го року,

Параскевія Семенюк,
Йорктон, СК

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

NEWS FROM OUR BRANCHES

Eastern Eparchy Pilgrimage in Ottawa

From September 29 to October 1, 2017, the Assumption of the Blessed Virgin Ukrainian Orthodox Cathedral in Ottawa hosted the Eastern Eparchy Pilgrimage and its Parish Feast Day. With His Grace, Bishop Andriy, in attendance, representatives, including 25 youth, from parishes in the Toronto, Scarborough, Grimsby and Montreal areas joined parishioners in Ottawa for fellowship and worship.

Representatives started arriving the evening of Friday, September 29, gathering at the "Meet and Greet" reception at the church hall. In the morning of Saturday, September 30, three interesting spiritual discussions were held: Very Rev. Fr. Maxym Lysak of Ottawa's Christ the Saviour Orthodox Church led a discussion entitled Understanding God, Rt. Rev. Mitred Archpriest, Dr. Ihor Kutash of Montreal's St. Mary the Protectress Ukrainian Orthodox Church led a discussion about Contemporary Challenges to our Faith, and Dr. Peter Kondra discussed *Does God Exist? Reflections on Science and Faith, Creation, Death and Personal Encounters*. Representatives had the afternoon to themselves, which provided them with the time to explore and discover Ottawa on their own. They returned to the Cathedral for evening Vespers beautifully sung by the quartet from the parish of the Ukrainian Orthodox Church of St. Demetrius in Etobicoke, ON. This was followed by a casual wine and cheese reception in the church hall. Fellowship, friendship and spiritual discussion ensued, as some continued sharing their thoughts from the morning sessions as well as making new friends and reconnecting with friends from the past.

On Sunday, October 1, the parish celebrated its Parish Feast Day. A Hierarchical Divine Liturgy was celebrated by His Grace, Bishop Andriy, parish priest, Rev. Fr. Ihor Okhrimtchouk, Rev. Fr. Volodymyr Feskiv of the Ukrainian Orthodox Church of St. Anne in Scarborough, ON and Fr. Charles Baxter of Ottawa. During the Liturgy, the quartet from St. Demetrius parish lent their beautiful voices to sing with the church choir under the direction of Larissa Mason. After the Liturgy, the worshippers gathered in the church hall to enjoy a delicious luncheon organized and prepared by the co-chairs of the organizing committee, Daryna Stavnicha and Oksana Kavera, and their team of volunteers. After the meal, guests were treated to an interesting program of music – Roman Tkajlo performed on the tsymbaly and Ottawa's female vocal group "Kolizhanky" sang a selection of Ukrainian rural folk songs.

Natalka Kowalenko from St. Demetrius parish commented: "I just wanted to thank you for your time and effort in organizing such an amazing trip to Ottawa. Not only did we enjoy it, but also found it very useful and enriching for our kids. It was beautiful to share morning and evening prayers (these are usually personal), Vespers and the Divine Liturgy with our brothers and sisters from other parishes in our eparchy." Victor Kowalenko added: "It was a wonderful weekend. All participants liked the workshops, touring downtown Ottawa, vespers, liturgy, luncheon and concert. Congratulations to the organizers and Fr. Ihor!"

The pilgrimage and Parish Feast Day were a success and enjoyed by all. Many thanks to the organizing committee and the many volunteers who contributed their time and efforts.

Submitted by Halyna Beznaczuk and Zora Lucyk Jackson, Ottawa, ON

Sylvia Killick

From left to right: Sonia Zinyk, Ollie Luchka, Pauline Lysak and Anna Marie Koszarycz. Missing at the event: Sylvia Killick.

ST. ANDREW'S UKRAINIAN ORTHODOX LADIES AUXILIARY

A Branch of the Ukrainian Women's Association of Canada

On, October 2nd , 2017 at the 56th Annual General Meeting of the Branch, the following members were recognized for their many years of service: Sylvia Killick – 40 years, Sonia Zinyk – 40 years, Ollie Luchka – 50 years, Dobrodijka Nadia Kryschuk of Blessed Memory, received by her daughter Anna Marie Koszarycz – 60 years, Pauline Lysak – 60 years. Each recipient was introduced with a short biography and presented with a certificate, pin and a long-stemmed rose, for her many years of service.

We appreciate the tireless dedication and commitment that these individuals have given to UWAC, St. Andrew's Ladies Auxiliary and to St. Andrew's Parish. May God grant them continued good health.

Respectfully submitted by
Marion Ostapchuk, Promin Convenor
Johanna Dzenick, President

NEWS FROM OUR BRANCHES

90th Anniversary of the Olena Pchilka Branch in Yorkton, SK

On Sunday, September 24, 2017, the Olena Pchilka Branch of the Ukrainian Women's Association of Canada in Yorkton celebrated its 90th Anniversary. This celebration was planned with a view to honouring the founders of our Branch and showing them profound respect. Led by Natalie Heshka, President, and Leona Procyshyn, First Vice-President, plans got underway.

Our anniversary observance began with a Divine Liturgy served by Very Rev. Father Mel Slashinsky in our Church of the Holy Transfiguration. Under the direction of cantor, Yvonne Panchuk, ladies of the parish sang the responses during the service. Father Mel read petitions for the health of all the members and for the future success of the organization. Soyuzanky wore embroidered blouses and long skirts and held candles during the Divine Liturgy and Panakhyda, at which time our founders' names were read aloud.

After the services, everyone was invited to the lower level of the church, where a delicious meal prepared by Dobr. Shirley Slashinsky awaited them. A processional of the members of the Executive made its way to the head table, accompanied by a recording of the UWAC hymn. Mistress of Ceremonies, Natalie Heshka, greeted

Opposite: Front row- *Olesia Pitts, Pauline Semenuik, Natalie Heshka, Leona Procyshyn, Irene Woroniuk, Anne Achtymichuk, Phyllis Stanicki*
Second row- *Elsie Bilan, Joanne Skoretz, Dobr. Shirley Slashinsky, Wilma Kirstuik, Yvonne Panchuk, Olga Gnyp*
Back row: *Olga Surkan, Eugenia Kucher, Linda Ortynsky, Josie Gorchynski, Jeanette Oystrick, Darlene Ryczak, Jean Citulsky.*

Свято 90-ліття Відділу Союзу Українок Канади ім. Олени Пчілки в Йорктоні, СК

З наміром глибокої пошани до основоположниць з 1927-го року, Відділ Союзу Українок ім. Олени Пчілки в Йорктоні, Саскачевані рішив відсвяткувати 90-ліття свого існування.

Під проводом голови, пані Наталі Гишки, заряджено відбути це свято в неділю, 24-го вересня, 2017 р. Свято почато Святою Літургією в Церкві Святого Преображення. Отець парох прот. Мирослав Слашінський відправив Богослуження, а жінки громади співали під проводом диригентки, пані Іванни Панчук. Членки одягнені у вишитих блюзках і в довгих спідницях тримали запалені свічки під час Богослуженню і Панахиди. Отець промовив особливі молитви за здоров'я всіх членок С.У.К. і за успіх нашій організації.

Після відправи, всі були запрошені до церковної залі на програму й святковий обід приготований Добродійкою Ширлі Слашінською. Столи були покриті білими обрусами й живими квітами. Була вистава архівів-фотографій минулих років. Пишався на головному столі прикрасний ювілейний торт, який спекла членка громади, Оксана Колосов. Прикрашені програмки приготовила перша заступниця голови, Ліона Процишин. Історичну

the assembled guests, welcoming visitors from Canora, Regina, Mazeppa and Yorkton. There was a telephone greeting from the UWAC Branch in Sheho.

Head table guest were: Saskatchewan Provincial UWAC President, Leona Procyshyn; guest speaker, Dorothy Korol; past presidents—Olesia Pitts, Elsie Bilan, Anne Hudema, Phyllis Stanicki; 40-year members Jean Citulsky and Jeanette Oystrick and 25-year member, Linda Ortynsky.

Members of the Membership Committee, Lorrie Kaban and Jeanette Oystrick, read resumes about Linda Ortynsky and transferee, Yvonne Panchuk.

Greetings were presented by: Very Rev. Mel Slashinsky; Parish President, Gerald Kaban; Order of St. Andrew brother, Gene Heshka and Saskatchewan Provincial UWAC President, Leona Procyshyn.

Guest speaker, Dorothy Korol from Canora, spoke about the life of our pioneer members and how things have drastically changed. She shared some statistical information about the Ukrainian Self-Reliance League of Canada from last summer's Biennial Convention in Winnipeg. Her educational presentation was appropriately acknowledged by Second Vice-President, Yvonne Panchuk.

President, Natalie Heshka, extended sincere gratitude to the many individuals who helped to fulfill plans for the Anniversary. She extended sincere thanks to Past President, MayAnn Trischuk, for decorating the hall and preparing the archival exhibit.

The Anniversary cake was ceremonially cut by Leona Procyshyn, Dorothy Korol and Natalie Heshka and was served to the assembled guests.

The program concluded with a prayer and the singing of "Де згода в родині".

We feel very thankful to God for granting us the strength and health to fulfill our obligations to the Ukrainian Orthodox Church of Canada and to the Ukrainian Women's Association of Canada. We must not let the flame of our "смолоскип" (our torch) burn out!

Pauline Semenuik, Recording Secretary and Educational/Cultural Convenor

брошурку надрукувала Линда Ортинська.

Голова, пані Наталя Гишка, причіпила живі букети для членок заряду, а бувшим головам і тим, що прожили 90 літ подарувала живу рожу.

При пісні відіграно на тасьмі "За нами сестри", увійшли членки заряду і засіли за столом. Пані Наталя керувала програмою і щиро привітала всіх гостей з Канори, Реджайни, Мазепи й Йорктону.

За головним столом були й бувші голови Відділу—Олеся Піць, Єлисавета Білан, Анна Гудима, Фіялка Станіцька. Також були гостя-бесідниця, пані Одарка Король, Саскачеванська Провінційна Голова, Ліона Процишин та голова Відділу, Наталя Гишка. За цим столом сиділи також членки, які були вшановані за 40 літ постійного членства у Відділі—Євгенія Ойстрик і Євгенія Ситальська й за 25 літ членства—Линда Ортинська.

Референтки Членського Комітету, Лорі Кабан і Євгенія Ойстрик, прочитали короткі резюме про Линду Ортинську та про переходячу членку, Іванну Панчук.

Чули такі привіти: отця прот. Мирослава Слашінського; голови громади, Ярослава Кабана; побратима Євгена Гишки від Йорктонського Відділу Ордену св. Андрея та Провінційної голови С.У.К., Ліони Процишин.

Головна бесідниця, Одарка Король, говорила про демографічні зміни й статистики нашої організації й підсумувала деякі рішення зроблені протягом 60-ого З'їзду Союзу Українських Самостійників у Вінніпезі минулого літа. Пані Король прочитала вітання від Українського Канадського Конґресу Провінційної Управи Саскачевану та від тієї самої організації відділу Йорктону. Друга заступниця голови, Іванна Панчук, щиро подякувала пані Одарці за її наукову промову.

Програму закінчено молитвою й співанням "Де згода в родині". Ми славимо Господа Бога, що допоміг нам відсвяткувати це Свято й записати ще одну сторінку в славну історію Союзу Українок Канади.

Параскевія Семенюк, рекордова секретарка й референтка наукового-культурного комітету

A church that was so very much loved and cherished now only remains in the memories of those who attended it, their children and grandchildren.

NEWS FROM OUR BRANCHES

A Church Abandoned But Not Forgotten

At Jackpine Corner, in the vicinity of Seba Beach, Alberta, surrounded by tall trees and dense bush, stands a church named the Ukrainian Orthodox Church of Saints Peter and Paul. The church is deteriorating due to age, weather and neglect.

In the 1920's, a number of immigrants, mostly from the Province of Volyn, Ukraine, arrived in Canada. These pioneers settled on homesteads near Seba Beach, Horen and Highvale, Alberta. There was no church so services were held in Jackpine Corner Hall two or three times a year. I remember that when a service was held my father and brothers would brush the horses and polish the harness until they shone. My mother, being a seamstress, would sew my sister, me and herself new dresses, as this was a big and happy occasion.

Though these pioneers endured hardships on the homestead, they decided that a church was a necessity. In the 1940's, a group of families met and decided to build a church which was to be located on the corner of a section of land donated for this purpose. My father and mother, Fedot and Fotina Samsoniuk, were very active in this project. My father, a carpenter, spent many days working to build this church along with other dedicated volunteers.

At last we had a place to worship God, pray and learn about the faith, and bring up our children in a spiritual Orthodox community.

In those days, there was a shortage of priests in Canada so church services were seldom held, but when they were, everyone attended—young, old, families with children—the church was full.

One of the priests who came to officiate a service was Archpriest Very Rev. Father Hryhory

Wasyliw who was also a pioneer. He understood the needs of the parishioners and was very instrumental in teaching them the Ukrainian Orthodox religion and in promoting the organizations affiliated with the church.

The events that occurred in the church were christenings, marriages, funerals, etc. Transportation was by horse and buggy; later, cars and trucks. Some people came from as far away as 20 to 30 miles, but it was worth it to them.

There was no organized Ukrainian Women's Association of Canada at that time. Women worked hard, cleaning, decorating, fund raising and cooking at Jackpine Hall. My mother was one of them.

In later years, young boys and girls left home to seek better jobs and others to get a higher education in the city. Their parents grew old, left alone to cope with the hard work on the farms. Eventually, they sold or abandoned their homes and retired to nearby towns or cities. There was no one left to attend or care for the church and so it was also abandoned and left to deteriorate. A church that was so very much loved and cherished now only remains in the memories of those who attended it, their children and grandchildren.

I was so delighted to rediscover the Church on a recent trip through the Alberta countryside with my daughter, Sonya Wojtiw. I wanted to share it with Promin readers.

Submitted by Fiona Frances Tarnowetz
(With a donation to the Promin Press Fund in memory of my parents, Fedot and Fotina Samsoniuk, founding members of Sts. Peter and Paul)

News From UWAC Calgary

On September 9, 2017, during the New Church Year Brunch, St. Vladimir's Ukrainian Orthodox Parish Council honoured Olga Kurczaba as a founding member of the parish, having been a member since 1938. She is also an honourary member of the UWAC Branch in Calgary and continues to serve on the executive. Olga gave the following speech at the event.

"It is an honour to be recognized, even if it is for being old! I look upon it as a privilege to be here and to have memories of our church's inception.

Somewhere between the age of 8 and when I was a teenager, I have vivid memories of our church basement, where countless happy gatherings took place.

In the evening, I remember the soft illumination of the kerosene lamps hanging from the ceiling beams, and during the cold winter months, the cozy warmth radiating from the little coal potbelly stove ("bayshtok" or "буржуйка").

Within that atmosphere, what made an indelible impression on my mind was that rarely a daytime or evening function ended without a sing-song. The little hall reverberated with our beautiful national folk songs, sung from the hearts of the immigrants, lonely for their homeland.

At the north end, with its colourful back-drop of a peaceful Ukrainian village, was a little stage that supported many choirs, dancers, musicians, actors and speakers. I remember the very long speeches that we had to sit through quietly and endure without any room to which we could escape.

I remember the well-attended and delicious dinners prepared in the tiny kitchen, no bigger than today's restroom. Its four-burner black stove would have a huge enamel pot with a spout at its bottom sitting on two of the burners, full of coffee.

Often, additions to the main course arrived by Calgary Transit, as very few parishioners owned cars. I remember my mother taking a big pot of homemade noodles on the streetcar to add to the chicken broth prepared in that kitchen.

The fund-raising bazaars, picnics and Easter bake sales involved the whole family, who eargerly participated in making these events successful.

I am so grateful that by God's grace I have these fond memories. He gifted me with my Ukrainian heritage and faith, and enabled me to participate in and contribute however I could to the continued growth and well-being of my parish."

Submitted by Ethel Tacey, Strathmore, AB

Рідне слово

Рана людства

Нотатка редакторки: Минулого року відзначено 30 років від коли відбулася Чорнобильська катастрофа. Цей вірш також нагадує нам Голодомор, який ми відзначуємо в четверту суботу місяця листопада.

Рана людства

О Чорнобиле! —Рана людства,
Яку несе весь наш народ,
Що заплатив вже так багато
За свою волю, для свобод.

Хоч люди вмерли, дух зміцнився
І муки нам більш не страшні,
Ні саркофагські катаклізми,
Ні промені із них ясні...

О Чорнобиле! Ми терпіли,
Як Матері і діточки
З батьками в атомах горіли,
Що затруїли всі річки.

Бракує слів, щоб розказати
Про ту траґедію життя,
Що світ вшановує сьогодня,
Збудивши людські почуття.

Огонь незримий погасили
Людьми і квітами весни,
Своїми трупами покрили
Ті саркофагської сини...

Скільки ще жертв потрібно, Боже,
І ґеноцидських страшних мук,
Скільки терпіти народ може,
Заки почує волі звук?!

Чим більше жертв, тим більш героїв
Народ із себе знов дає,
А Чорнобильські рани й муки
Запевнять звільнення твоє.

Пройшли роки, пройдуть століття,
Народ живе і буде жить,
А Чорнобильські лихоліття
Минуть, як історична мить.

Пережили ми Чорнобилі,
І всіх царів, і всіх вождів,
І тих, що нам були немилі,
Запроданців і Москалів.

Ми вже цвітем, а плоди будуть,
Бо з нами Правда і наш Бог,
Нащадки наші не забудуть
Новітніх наших перемог.

Всміхнись, народе України,
Як сонце ранньої весни!
Немає кращої країни,
Вкраїно-страднице, ніж ти!

Микола Латишко

***Нотатка редакторки:** Подаю з двотижневого журналу "Жіноча доля" (публікація Союзу Українок) надрукований у Коломиї в січні, 1929-го року цю статтю про Свят вечір. Нагадує нам, що справи в Україні не дуже змінилися від того часу. Якось історія повторюється.*

Свят Вечір на чужині

(З віденських спогадів)

На дворі болото, хмарно і мрячно. Дзвонять трамваї й кінські копита по ґранітовому віденському *брукові*. Лиш десь-не-десь в розлогому саді між безлистими корчами заховалися клаптики брудного снігу й нагадують, що десь там за горами за водами у нашому рідному краєві зима. Що десь там далеко може матуся пече білі колачі. Що діти ліплять золотисту звізду—*легіні* ладять цимбалки, настроюють скрипочку, щоб дівчині під віконцем защедрувати.

Одначе цей ясний малюнок минулих днів на сей раз затемнює наче чорним димом одно слово: війна. Воно заслонює нам ясні зорі на рідному небі кудою наш зір звертається. Воно заглушує гуркотом гармат звуки чарівних колядок, що дрімають у душі на підложі наших сердечних мрій. Воно червоною луною гасить світло золотої ялинки діточої.

Жахливий образ недолі рідного краю стоїть у кождого з нас перед очима. Але не сповідаємось з цього одні перед одними, навіть найблищими, бо нам боязко чомусь почути з уст других підтвердження своїх думок—тож замикаємо ті думки в душі *на три спусти* й втікаємо від самоти між люди.

Глітно у нас в жіночому комітеті на "Langegasse". Столи застелені подарками, які висилаємо нашим жовнірам та січовим стрільцям у поле. Тим останнім, загальним любимцям, до ґазетки книжечки, папіросів, чеколядки—додаються ще хусточки біленькі, папіросниця з виритими буквами жіночого комітету, щей листівок рожевих, щоб було на чім дівчині вістку посилати.

До дна випорожнюються каси комітету—й *розпука* береться, що дно в них таке не глибоке.

Жовнярі здоровші та українські січові стрільці з лічниць помагають нам у тій роботі. Вже кілька скринь цих скромних святочних подарунків помандрувало в "поле". Ще перед тим дещо з теплої одежі з книжечками й вістками про рідний край виправили ми ген там далеко у сибірські леди нашим полоненим.

Ладиться деревце. Височезна до самої стелини *смерічка*, що наче зійшла з Чорногори, одягає золотисто-багряну одіж. Ручки дівочі молоденьких комітетових роблять з неї різдвяну мрію.

Старші пані, найліпші хазяйки, ладять стрілецьку вечерю. Вариться в казані кутя, голубці, ліплять до борщу *креплики*.

Стрільці зі *станиці* складають у *підкову* столи, сіном під скатерті підтрясають. І дідуха в кут обіцяли роздобути, щоб нагадував нам поля наші розлогі.

Занім заблиснуть світла й зійдуться гості до вечері, відвідуємо важче хворих по лічницях. Всі менше заняті вечерею і ялинкою пані роз'їздяться на всі сторони Відня.

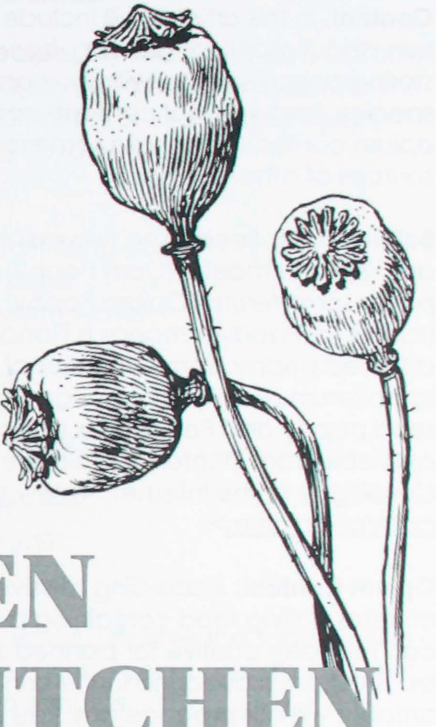
Мабуть ніколи ще не вітали нас так радо, так сердечно наші хворі вояки, як тої днини. Святочне побажання, папіроси, ґазета , а над усе миліший сам звук рідного слова. Забуваються важкі рани й непривітність чужої сторони, розпадаються мури лічниці і село рідне встає перед нами: церковця обтулена, мов ангельським пухом, білими снігами; стежки, витоптані колядниками до ярко освіченого віконця рідної хати...

О.Г.

Словничок

Віденський – of Vienna, Viennese
Спогад – souvenir, reminiscence
Брук – causeway
Легінь – (dialectal) brawny young fellow
На три спусти – threefold
Глітно – crowded
Розпука – despair
Смерічка (смерека) – (diminutive) fir tree
Креплики – dumplings (filled with sauerkraut, fish)
Станиця – cossack village, barracks
Підкова – in a horseshoe formation

For the Love of Gardening



POPPY SEEDS IN THE GARDEN AND IN THE KITCHEN

Poppy Seed Cakes was part of a children's anthology called *Blue Book* from which I read to my grade two students. They especially loved the character Andrewshek. In this story, Auntie Katushka arrived from the old country, bringing a fine feather quilt for Andrewshek, five pounds of poppy seeds for her poppy seed cakes, and a huge colourful, shawl to wear when she went shopping. Auntie Katushka went shopping, and left Andrewshek to guard her poppy seed cakes from the cat and the dog. Instead, mischievous Andrewshek bounced on his fine feather bed, let a big, green goose into the house, and fed Auntie Katushka's poppy seed cakes to the goose. When Auntie Katushka arrived home, she saw the big, green goose dragging Andrewshek's quilt out the door. As she chased after the goose, it exploded because it had eaten too many poppy seed cakes.
Auntie Katushka gathered the green goose feathers and made two fine feather pillows to match Andrewshek's fine feather quilt. Margery Clark wrote this story in 1924. What can we discern from this delightful story? Can we guess where this story took place? Where is the Old Country? What is the ethnicity of this family?

The old country could be any place in Asia, Europe or Eastern Europe as poppy seeds are popular in Israel, Turkey, Poland, Czech Republic, Slovakia, Hungary, Austria, Germany, France, Ukraine and other countries.

'Prezmenko' Papaver somniferum Poppies in Bloom.

Content. In this article I will include information about planting, growing, harvesting, and storing poppy seeds. I will also name edible species, list nutritional content, comment on opium content and share some recipes and sources of other recipes.

Edible Poppy Seeds. The two edible species are *Papaver rhoeas* (Corn Poppy) and *Papaver somniferum* (Opium Poppy). Common names for *Papaver rhoeas* is Flanders poppy and Red poppy. Some varieties of *Papaver somniferum* poppies are Hungarian Breadseed poppy and Pepperbox poppy. Seeds are available from *Richters Catalogue, T & T Seed Catalogue* or the Internet, <www.seedman.com/poppy.htm>.

Opium Content. According to several sources, athletes eating food containing poppy seeds can test false positive for banned substances.[i] Traces will be found in the urine, but the amount will not produce any side effects. Some years ago, I purchased a low opium poppy from Johnny Select Seeds called 'Prezmenko.'[ii] It has ten times less morphine compared to the standard varieties.[iii] I have saved the seeds and continue to plant it. The flower is white with purple blotches shaped like a cross close to the pod. The vents under the cap of the dry seed head are closed, preventing loss of seeds.

Nutritional Value. Poppy Seeds are low in calories and sodium and are a good source of calcium, iron, magnesium, manganese, Complex B vitamins and omega-3 fatty acids.[iv]

Planting and Growing. Plant poppy seeds as soon as the soil can be worked. Prepare the soil and wet a band about eight inches wide along your row. Sprinkle seeds on the wet band. Do not cover the seeds, as poppies need light to germinate. Keep the row weed free. The opium poppy has blue green leaves that are serrated and grows about five feet tall. As the flower buds and blooms, it attracts many honeybees. The flower petals fall off and the green capsule grows and matures to a silver gray or brown. When the poppy head is fully mature, the seeds will rattle inside when you shake the pod.

Harvesting and Storing. In the fall, if the pods are not dry, cut them and cure in a room with good circulation. When the seeds are dry, cut the crowns off and empty the seeds into a container. Leave the seeds in an open container to be sure that they are all dry before storing your poppy seeds. Keep your seeds in a covered jar in a cool, dark place or store them in the freezer. Poppy seeds will go rancid if they are not stored properly. When you are ready to use them, sift the seeds to separate the chaff from the seed.

In the Kitchen. Ukrainian Orthodox traditions include poppy seeds in various dishes. When I make Kutia and Kolyvo, I add honey and ground poppy seeds to the boiled wheat. Kutia is the first dish of twelve Lenten dishes that we serve on January 6th and Kolyvo is a funeral dish that is blessed and served at the memorial meal. Poppy seeds can be included in chiffon cakes, angel food cakes, pastry, cookies, loaves, muffins, yeast rolls, dressings and other dishes. The fillings for pyrohy, pyrizhky, pampushky or bread rolls can be sweetened, ground poppy seeds or they can include lemon or orange rind, ground almonds or walnuts, and raisins or candied fruit for variation. For extra flavour, sprinkle poppy seed on noodles or on fruit filled pyrohy. Following are three recipes using poppy seeds.

Poppy Seed Recipes

POPPY SEED RASPBERRY VINEGAR DRESS-

Blend 3-4 tablespoons raspberry vinegar, 2-3 tablespoons seedless raspberry jam, 1-tablespoon honey, 1-tablespoon Dijon mustard and ¼ teaspoon onion powder. Continue blending as you slowly stream ½ cup canola oil into the vinegar mixture. Your dressing will emulsify. Add 1-2 teaspoons poppy seed, mix, and refrigerate.

Source Unknown. This dressing is one of several in my collection. To vary the dressings use strawberries, red wine vinegar or white wine

Ingredients for Poppy Seed Raspberry Vinegar Dressing

vinegar, orange juice, lemon juice sweetened with maple syrup or mayonnaise. Most often, poppy seed dressings are drizzled on strawberries, kiwi, oranges, mango or other fruit served on a bed of greens such as spinach, garnished with seeds or nuts. I have chosen beets and avocado for this raspberry dressing.

ORANGE BEETS, AVOCADO, AND RASPBERRY SALAD

Place three beets, three sprigs of thyme, three tablespoons of raspberry vinegar and 3 tablespoons of canola oil, a dash of salt and pepper in a double square foil. Wrap, set in a pan and roast at 425°F. until tender. Cool, peel and slice. Fan the sliced orange beets on a bed of lettuce. Add quartered boiled eggs, and sections of avocado dipped in lemon or lime juice. Sprinkle with toasted almond chips or almond slices, add raspberries, green onion and drizzle the salad with poppy seed raspberry vinegar dressing. Serve.

Three Plated Salads and Poppy Seed Raspberry Vinegar Dressing

POPPY SEED ROLL

Source of Recipe. My mother-in-law, Dorothy, made this poppy seed roll every year for the Christmas gathering of friends and neighbours. It is my favourite.

Ingredients

1 package fast rising yeast
1 teaspoon sugar
½ cup lukewarm water
3 cups flour
½ cup butter
½ cup sugar
1 teaspoon vanilla
2 egg yolks
1-cup cream
½ teaspoon salt.

Method

Prepare the yeast. Dissolve the sugar in lukewarm water, sprinkle yeast and stir. Leave it to rise for ten minutes.

In a large bowl, cut the butter into the flour until blended through. In a separate bowl, beat the sugar into the egg yolks. Next add salt, vanilla, and cream. When the yeast is ready add it to the egg and cream mixture. Make a well in the flour and add the liquid mixture. Mix gently and lightly. Cover the bowl and refrigerate for four hours or overnight.

Take the dough out of the refrigerator one hour before making the rolls. Divide the dough into four equal parts for four poppy seed rolls.

Roll one section of dough into a rectangle that is about 8x14 inches. Brush the dough with whisked egg white. Keep the margins dry. Spread ¼ of your poppy seed filling and roll into a jellyroll. Tuck the ends and place on a greased French loaf pan with the seam side down. Complete all four rolls. Cover and leave the rolls to rise for about one hour or more. Prick the top of the loaves with a fork. Brush the loaves with beaten egg white or beaten egg yolk diluted with one-tablespoon

water. Bake the poppy seed rolls at 350°F for about 45 minutes or until the rolls are golden brown.

Poppy Seed Filling
Pour boiling water over two cups poppy seed and soak for two hours. Drain the poppy seed in a very fine sieve until it is well drained. Grind the soaked poppy seed in a coffee or poppy seed grinder. Mix 2/3 cup honey into the ground poppy seed and fold in two stiffly beaten egg whites. Yields three cups.

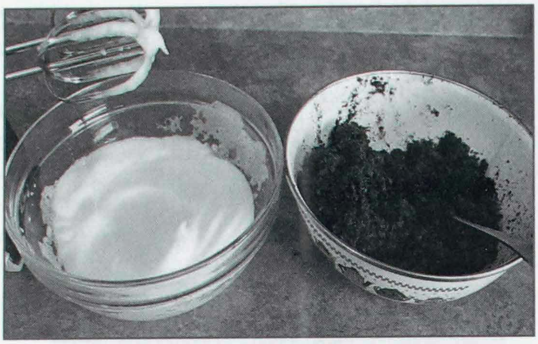
PAMPUSHKY

After checking recipes in several cookbooks, I decided to test my Auntie Diane's recipe. I made one third of the recipe. Following is the original recipe and my portions in brackets.

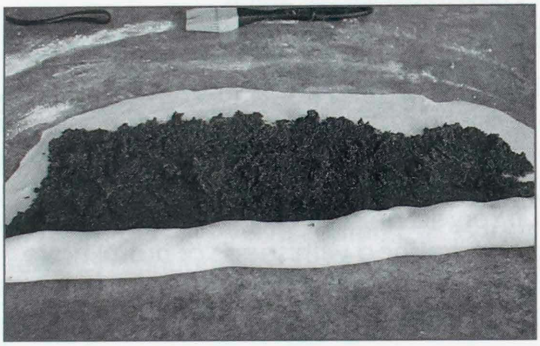
Ingredients
3 packages of yeast (2¼ teaspoons instant yeast)
2 cups warm water (2/3 cup warm water)
2 teaspoons sugar (1 teaspoon sugar)
2 dozen egg yolks (8 egg yolks)
6 whole eggs (2 whole eggs)
3 cups sugar (1 cup sugar)
3 cups Mazola oil (1 cup Safflo oil)
1 cup orange juice (1/3 cup orange juice)
7 cups water (2 1/3 cups water)
2 tablespoons salt (2 teaspoons salt)
27 cups flour (9 cups flour)

Method:
Prepare the yeast. Dissolve the sugar in lukewarm water, sprinkle yeast and stir. Leave it to rise for ten minutes.

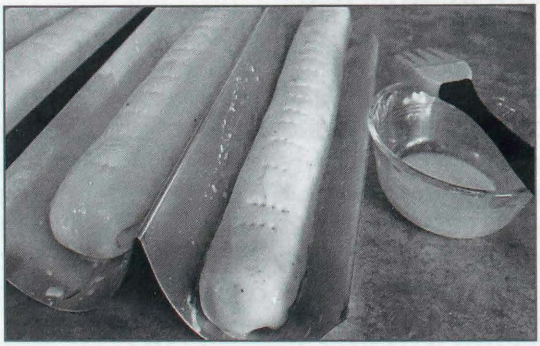
In a large bowl, beat egg yolks, whole eggs and sugar. Beat in oil, orange juice and salt. Stir in warm water and yeast. Next add flour until the dough is not sticky. Knead for ten minutes. When the dough has risen double in size, punch it down. Cut a portion of the dough, roll it out on a floured surface, cut circles and fill with your choice of fillings. Place the filling in the middle of the circle, fold in half and pinch the two outside edges together. Let the pam-



Beaten Egg Whites Ready to Blend into Sweetened Ground Poppy Seeds

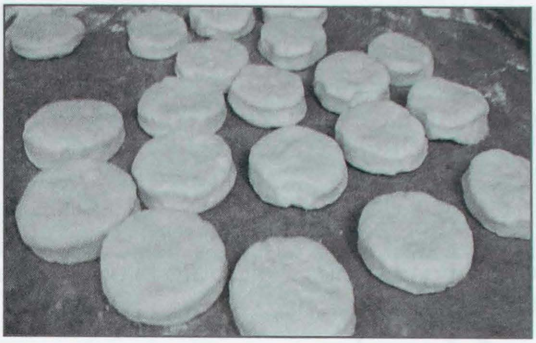


Rolling Dough and Poppy Seed Filling into a Log



Raised Poppy Seed Rolls Brushed With Egg Wash

Cooled, Cut, and Ready to Package



Cut Rounds Ready to Fill

Deep Fried Pampushky

pushky rise. Deep fry at 375°F. until golden brown.

Fillings for Pampushky.
Poppy Seed Filling. Prepare the recipe above used for the poppy seed rolls.
Prune Filling. Simmer one cup of dry, pitted prunes in ½ cup of water, until the water evaporates. Leave the prunes whole. Cool.
Dehydrated Cherry Filling. Simmer two cups of dehydrated cherries in one cup of water and ¼-½ cup honey. Add two teaspoons lemon juice and one teaspoon almond flavoring. Cool.

Smoke point is the point at which oil begins to smoke, burn, break down and produce free radicals. Deep-frying temperature for pampushky should be 375°F. Recommended oils for deep frying include peanut, safflower, sunflower or canola oil as their smoke points are above 375°F. Choose a refined oil instead of unrefined oil, as the refined oil has a higher smoke point. Pork fat has a smoke point of 360°F and is not recommended. If you plan to reuse the oil, the smoke point will decrease as the oil begins to break down. Strain the oil and set it in a cool, dark place.

Thermometer. Using a thermometer is critical to successful deep-frying. Find a thermometer that has readings up to 450°F. Constant monitoring of the temperature is required, as the temperature of the oil will vary depending on how many items are deep-fried at a time. For deep-frying, add enough oil so that it is two inches deep and ensure that there is two inches from the surface of the oil to the top of the pot. If you do not have enough oil in the pot, the fat can get too hot, burn the outside of your pampushky and not cook through to the center of your filling. It is best to heat the oil gradually to the right temperature before deep-frying. You will need a slotted spoon. When the items are golden brown, lift with a slotted spoon and place on paper towels to drain excess oil off the pampushky.

The Law and Opium Poppies. When I sold flowers, as sole proprietor of Blue Malva, I loved to grow the red, opium poppy 'Hens and Chickens' (*Papaver sominiferum*). It made an interesting addition to dry floral arrangements. When I inquired as to whether I could be in trouble for growing this plant, the police officer's reply was, "If I came to your garden and found scarring on the poppy seed capsules, then I would be." I gathered from his answer that the intended use of this plant was what mattered. I do not have a definitive answer. I expect that if one had a quarter section full of opium poppies, then one would be under suspicion.

Around the World. Have you decided what country Andrewshek and his aunt came from and what kind of poppy seed cakes Auntie Katushka baked? As I searched for information for this article, I thought collecting poppy

seed recipes from around the world would be an interesting project. Here are a few recipes I would like to try: 'Rich Curry Chicken with Poppy Seeds[v]' from Indian tradition using white poppy seeds; 'Almond Poppy Seed Pancakes[vi]' from Mama's Bistro in Portland, Oregon; 'Poppy Seed Strudel[vii]' from Austrian tradition in Mrs. Tausig's kitchen in Canada; 'Challah Fruit Pockets[viii]' filled with 'Prune Lekvar, Poppy Seed Paste or Apricot Butter' in the Jewish tradition; 'Carmelized Onion Tart with Poppy Seeds, Bacon and Dates[ix]', an appetizer of Alsatian and Turkish origins; 'Makowiec: Polish Poppy Seed and Almond Cake[x]' or 'Beigli: Hungarian Poppy Seed Roll' and 'Hungarian Poppy Seed and Apple Strudel[xi]' from the Hungarian tradition.

Do you have any special recipes that you would like to contribute? I look forward to hearing from you about your favorite recipe or story about poppy seeds. Our jewel, *Promin*, is the vehicle through which we can continue to reach out to each other, even if we are at opposite ends of this great country – Canada. May you all have a Blessed Christmas as you participate in our Ukrainian Orthodox traditions.

Vivian Skakun

** All the photos in this article are by Vivian Skakun.*

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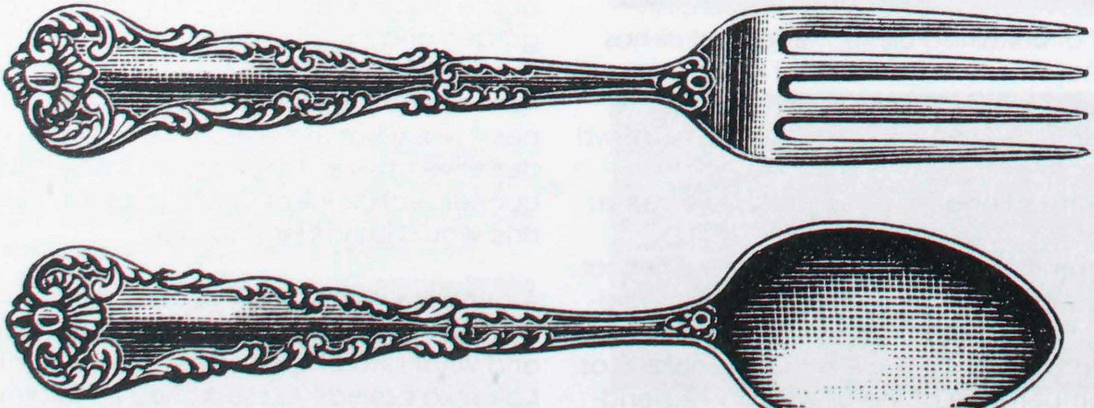

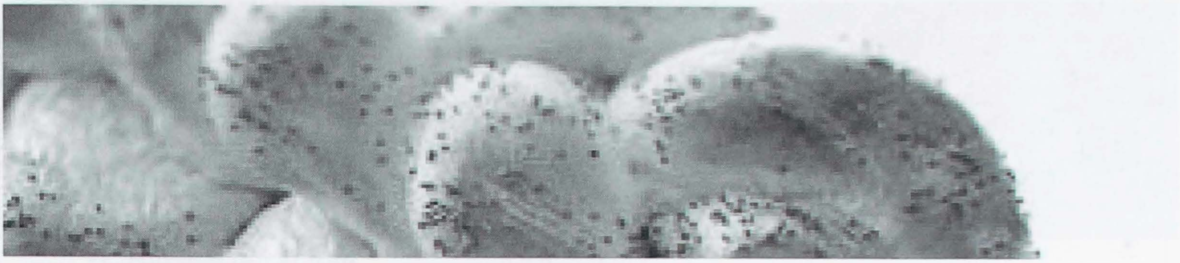

У КУХНІ

Подаємо два приписи Зеновії Терлецької з її кухарської книжки ***Українські страви: Давні приписи з Галицької України*** *надрукована в Філядельфії 1971 р. Булка притрушена маком, а пампушків також можна начинити маком (див. "Любимо свій город", стор. 23).*

Різдвяна булка

3 унції дріжджів	2 цілі яйця
2 горнятка молока	¾ горнятка масла
½ горнятка цукру	½ ложечки солі
9 горняток борошна (муки)	Цитринова шкірка
4 жовтки	Товщ, яйце до мащення, мак

Зладити розчину з дріжджів, пів горнятка теплого молока, ложечки цукру і ложки борошна. Покласти в теплому місці на пів години, щоб підійшло. Втерти яйця з цукром. Масло стопити, зняти шум і осад. Вимішати розчину з яйцями і додаючи потрохи борошно, решту молока і сіль—місити около ¾ години аж тісто почне відставати від рук. Тоді вляти топлене масло, додати цитринову шкірку і знов місити ½ години. Покласти тісто в теплому місці, щоб підійшло подвійно. Тоді поділити його на три частини, розкачати кожну у валок і сплести їх у косу. Виложити на помащений і припорошений борошном лист (бляху) і покласти, щоб підійшло. Коли виросте, тоді помастити розбитим яйцем і притрусити маком. Всунути до вигрітої печі на 325 ступенів і пекти одну годину.

Пампушки

2 унції дріжджів	Ліска ванілі
4 горнятка борошна (муки)	Смажена рожа або овочева мармеляда до начинювання
1 горнятко вершків (сметанки)	
¼ ложечки солі	
10 жовтків	
5 ложок цукру	
2 ложки топленого масла	До смаження: 2 літри рідкого товщу (олія впереміш із смальцем)
¼ горнятка алькоголю	¼ горнятка альколгою

Зладити розчину з дріжджів, горнятка борошна, солі і літеплих вершків. Покласти в теплому місці на ¼ години, щоб підійшло. Втерти жовтки з цукром, получити з розчиною і місити, додаючи потрохи борошно. Місити около ½ години аж почне відставати від руки. Тоді влити топлене масло, алькоголь, ванілю і місити дальше около ½ години аж вповні буде відставати від руки. Покласти в теплому місці на одну годину, щоб підійшло. Тоді розкачати грубо на стільниці і на половину тіста накладати в відступах смажену рожу або мармеляду. Прикпити другою половиною тіста, викроїти склянкою подвійні начинені кружала і притиснути боки. Лишити на ¼ години, щоб підросли. Розтопити у глибокій ринці товщ, додаючи ложку води або алькоголю. Коли закипить, кидати стільки пампушків, скільки вміститься на поверхні. Смажити на один бік около 3 хвилини, потім обернути шпилькою на другий бік. Коли хочемо мати ясні обручики, тоді треба ринку накрити покришкою на час смаження. Коли готові, вибирати і складати на бібулу, щоб товщ всяк. Готові посипати через ситко цукром-пудром з ванілею.

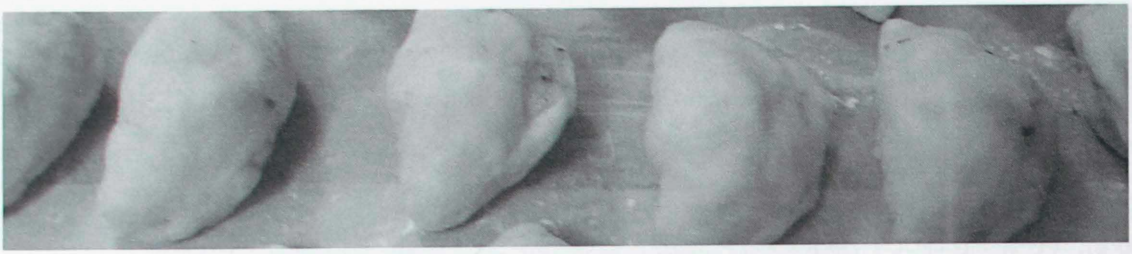

Photo by Vivian Skakun

IN THE KITCHEN

Here are two recipes by Zenovia Terletsky from a cook book entitled <u>Ukrainian Dishes: Vintage Recipes from Halyts' Ukraine</u> published in Philadelphia in 1971 in Ukrainian. The Christmas Loaf is sprinkled with poppyseed, while the "pampushky" could be filled with the poppyseed mixture described in "For the Love of Gardening" on page 23.

Christmas Loaf

3 ounces yeast	2 whole eggs
2 c. milk	¾ c. butter
½ c. sugar	½ tsp. salt
9 c. flour	Lemon rind
4 egg yolks	Fat/lard, egg for a wash, poppyseed

Prepare a mixture of the yeast, ½ cup of warm milk, one teaspoon sugar and one tablespoon flour. Put it in a warm place for half an hour to interact. Beat the yolks and eggs with the ½ cup of sugar. Melt the butter; remove any foam or sediment. Combine the yeast mixture with the beaten eggs, adding the flour gradually along with the milk and salt—knead for about ¾ of an hour until the dough ceases to cling to your hands. Then add the melted butter and lemon rind and knead for about another half hour. Put the dough in a warm place to double in bulk. Then, divide the dough into three parts, form each into a long roll and braid the three together. Place on a greased and floured cookie sheet (pan) and let rise. Once risen, brush the loaf with a beaten egg and sprinkle with poppyseed. Bake in a preheated oven at 325 F degrees for one hour.

"Pampushky"

2 ounces yeast	Vanilla bean
4 c. flour	Fried rose hips/rose petals or jam as a stuffing
1 c. whipping cream	¼ tsp. salt
10 egg yolks	5 tbsp. sugar
2 tbsp. melted butter	For deep frying: 2 litres of liquid fat (vegetable oil mixed with lard)
¼ c. alcoholic beverage	¼ c. alcoholic beverage

Prepare a mixture of the yeast, 1 cup flour, salt and tepid cream. Put in a warm place and let stand 15 minutes to interact. Beat the egg yolks with the sugar and add the yeast mixture. Gradually incorporate the flour. Knead for about half an hour until the dough ceases to stick to your hands. Then add the melted butter, alcohol and vanilla and knead for another half hour until the dough no longer sticks to your hands at all. Put in a warm place for an hour to rise. Then, roll the dough out thickly on a table and, on half of the rolled out dough, place parcels of filling. Cover with the other half of the rolled out dough and, using a glass, cut out filled circles. Pinch around the edges. Put them in a warm place to rise for 15 minutes. In a deep frying pan, melt the fat, adding a tablespoon of alcohol. When the fat simmers, toss in as many "pampushky" as can cover the surface. Fry on one side for about three minutes, then, using a pin, flip over to fry the other side. To assure an even product, cover the pan while frying the "pampushky". When ready, remove the "pampushky" from the oil and place on paper towels to absorb the excess grease. To serve, dust with powdered sugar and crushed vanilla bean.

Translated by Leona Faryna Bridges

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On October 12, 2017, Olga Cherniawsky of Edmonton passed away at the age of 94 years.

Olga is survived by her daughter, Sonia White; two grandchildren, Adam and Eric White; and numerous nieces and nephews. Olga was predeceased by her husband, Marshall; and parents, Frank and Katherine Ilkiw; and brothers, Bill and Walter Ilkiw.

Olga was a 62-year member of St. John's Ukrainian Orthodox Cathedral Church Choir and of the Ukrainian Women's Association of Canada, St. John's Branch. An avid keeper of scrapbooks with an impeccable manicure, her light-hearted presence has already been missed by those who sang with her in the choir. The Funeral Rite took place Tuesday, October 17 at 1:00 p.m. at St. John's Ukrainian Orthodox Cathedral, Edmonton. Right Reverend Father Stephan Semotiuk officiated with interment in Evergreen Memorial Gardens.

May her memory be eternal! Вічная пам'ять!

Sally (Savella) Lazarowich

Sally (Savella) Lazarowich was a member of UWAC Olena Pchilka Branch in North Battleford, SK for 65 years. She was treasurer for almost all of those years as well as auditor and convenor practically up until the end of her days. She never gave up her position as choir director of the parish and was also a cantor. Sally was a founding member of St. John the Baptist Ukrainian Orthodox Church in North Battleford. She helped organize the Millenium Choir in 1988. She was very active in the Church, devoting all her life to God—serving the Lord and using her God-given gifts to the best of her ability in his Temple. Sally Lazarowich was a matriarch of the parish. May her memory be eternal! Вічная пам'ять!

Jennie Penzie, President
UWAC Olena Pchilka Branch, North Battleford, SK

Caroline Malayko (1923 - 2017)

Caroline was born on the farm at Egremont, Alberta to Wasyl and Sophie (Hamernyk) Bachynski, both of whom were cofounders of her beloved church, St. John the Baptist UOC and the Michael Hrushevsky Hall in Egremont. Caroline kept her membership up at the Egremont Parish to the end of her life. The family was very involved in the parish and Caroline recalls attending the first service of the newly built church in 1930 when she was seven years old. She reminisced, "I was amazed by the painted icons and sometimes during the service, I realized that I wasn't listening to the priest like my mother told me to. Then I tried very hard to listen to him and found myself tilting my head upwards towards the ceiling, enjoying the many beautiful stars painted in the church dome. Looking through the stained-glass windows reminded me of a rainbow and my thoughts would wander off again. Mom would give me a poke in the arm to pay attention." Caroline was a CYMK member and sang in the church choir. She and her family attended many events at the Hall including drama productions, box socials, dances, bazaars and picnics. She remembered "a dance instructor by the name of Avramenko who came to teach Ukrainian dancing."

In 1947, at St. John the Baptist Church, Caroline married Andrew Malayko and they celebrated their 65th wedding anniversary before Andy passed away in May of 2013. Caroline and Andy spent their wedding night on a bed in the granary at her parents' farm as all the beds in the house were taken by relatives from out of town. They lived in Stry, Alberta until 1948, then moved to Thorhild where Caroline joined the Ukrainian Women's Association of Canada, Olga Basaraba Branch (new mothers were given a silver spoon and cup for their new baby). On July 15, 1967, Caroline and Andy moved to Edmonton (fifty years to the day later, Caroline passed away). Caroline was quick to join the Lesia Ukrainka Branch at St. Elia because the family knew Father Flak from Thorhild. Caroline worked as a cook in the church for years, bringing her daughter, Gloria (later to become Gloria Waterman), to work with her. She was a UWAC member for 64 years and her Sisters-in-Christ provided an honour guard at her funeral rite.

Caroline was a leader, organizer, researcher, writer, historian, translator, author, wife, Baba and cook. Caroline was an avid 4-H volunteer and was the assistant leader in the 4-H Sewing club and she held posts in the 4-H Beef Club. Her work life consisted of farming until the move to Edmonton. She began working at a meat store in downtown Edmonton; then she worked as a manager in the bakery on 97th street just a few steps away from the Ukrainian Bookstore. Many people would have Caroline read letters from relatives from the Ukraine and she would send letters back. She worked at Dominion Granite Memorial, checking the Ukrainian on the monuments. She hosted the St. Elia CYMK members in her home to teach them to make paskas for Easter. While working at St. Elia Church, Caroline gathered a few more ladies to volunteer at Alberta Hospital Edmonton, teaching patients how to make paskas and pies. She submitted stories to St. John the Baptist Egremont Parish newsletter for many years and some of her recollections have been published (with her blessing) in numerous Promin issues. Her love and dedication to the Ukrainian Women's Associa-

tion of Canada is evident in her request that the "smoloskyp" logo be included in her obituary and on her memorial plaque.

Caroline's memory was amazing and she would list off names of people that were married ages ago, would know the names of the wedding party, where the couple was married and which band played at their wedding. Many of her friends and relatives would come to her to see if she could remember something and she would say, "Give me a minute...it will come to me." Sure enough, a few minutes later she would have the answer to their query.

Caroline read her Journal daily and always looked forward to the arrival of her Promin. She loved watching the Blue Jays and could name all the players. If she managed them, most likely she would have had some of them thrown off the team. She also followed the Oilers and went to sleep with a few disappointments in their performance. Her son, Kevin, and Caroline would share the sports stories daily. On Saturday evening at seven, when the Lawrence Welk show was on, and she would reminisce about dancing with her beloved Andy and all the dances they shared during their lifetime. She watched Heartland because it reminded her of a simpler life on the farm. She spoke of her parents often and still missed them, continuing to tell her children their stories. Caroline kept busy reading her paper and doing puzzles daily and knitted hundreds of dishcloths for her friends and family. She looked forward to having breakfast and lunch outings with her family and friends. Her children cherished her; her grandchildren loved her dearly and she would always give the little great grandchildren her spare change and, of course, a few candies. They still say that they miss her.

People sent condolences stating that Caroline was a kind and beautiful woman, who would light up the room when she walked in. She was remarkable. Tears cannot wash away the pain of her passing.

Obituary Notice in the Edmonton Journal:

MALAYKO, Caroline (nee Bachynski)

Caroline Malayko (nee Bachynski) beloved wife of Andy, passed away peacefully on July 15, 2017, at the age of 93 years.

She departs life as she lived it – with dignity, courage, and as an inspiration to those she leaves behind. Caroline will be deeply missed by her children: Dennis (Merrilou), Gloria (Art), Betty (Kevin), and Gerald (Beverly); twelve grandchildren; fourteen great-grandchildren; one great great-grandchild; her furry friend, Jake; and numerous nieces, nephews, relatives and friends. She was predeceased by her husband, Andy; her parents, William and Sophie Bachynski; and all her siblings—Ann Holowka (Bill) of Vancouver, Mary Dumenko (Bill); Mike Andrews (Louise) of Edmonton and Walter Bachynski of Thorhild.

Caroline touched many lives with her generosity and kindness. She taught us love, compassion and caring. Her wealth of knowledge will always linger in our hearts. Her jovial disposition will be missed by all. Her love for the church and UWAC meant a lot to her. Caroline touched everyone she met with her gifts of compassion, humour, honesty and wisdom. She embodied a sense of wonder in the simple things of life, like her endless fascination for picking mushrooms, blueberries and cranberries. She was a captivating and interesting storyteller, telling tales with a twist of outrageousness and fun. Her most cherished love was her family to whom she gave her unfailing support. She nurtured everyone with her wonderful cooking. The family thanks Kevin for taking such good care of her. Her Funeral Rite was held on Friday, July 21, 2017 with Father Cornell Zubritsky officiating. Interment was in St. Michael's Cemetery in Edmonton.

Memory Eternal! Вічна їй пам'ять!

Submitted by daughter, Betty Schick, and sister-in-Christ, Betty Corlett

Nadia Nykolyn

On October 20, 2017, Mrs. Nadia Nykolyn passed away peacefully at the age of 93 years. Nadia is survived by her loving family: son, Daniel Nykolyn (Karen Roebuck); daughter, Tricia Nykolyn (Mark Bennett); son-in-law, Gordon Scade; five grandchildren, Shaun Scade, Tara Feser, Kristina Scade, Alexa Morency and Jack Bennett; and three great-grandchildren, Neko, Ari and Daelen. Predeceased by her husband, Alex Nykolyn; and daughter, Beverly Scade. Special thanks to the staff of Touchmark at Wedgewood Long Term Care Centre for their care - in particular, Ligaya. A Prayer Service was held Tuesday, October 24 at 7:00 p.m. at St. John's Ukrainian Orthodox Cathedral, Edmonton.

The Funeral Rite took place Wednesday, October 25 at 9:30 a.m. at St. John's Ukrainian Orthodox Cathedral. Very Reverend Cornell Zubritsky officiatied with interment in Evergreen Memorial Gardens.
Nadia was a long-standing, dedicated member of the Ukrainian Women's Association of Canada, St. John's Cathedral Branch, Edmonton.

Вічная їй пам'ять!

Offerings and the Orthodox Church

Since the time of Adam and Eve, those who believe in God have brought offerings to Him, asked His blessing on the items and then used those items in praise and celebration of His grace. The Orthodox churches around the world continue this custom today by bringing candles, willows, fruits, vegetables and "kolyvo" to the church to be blessed and then used or eaten.

The Feast of the Meeting of the Lord on February 15 celebrates the presentation of the Infant Jesus in the Temple at Jerusalem in accordance with Jewish law: every male child was presented to God, along with an offering of a lamb and a dove or two small pigeons. Orthodox Christians celebrate this event by remembering that He came as the Light of God. The Gospel of John, chapter 1, verses 1 to 5 and verse 9 explain this very clearly. Therefore, we also celebrate this event in a tangible form by bringing candles to be blessed for use in our homes.

On Palm Sunday, we remember the Entrance of Jesus into Jerusalem on the Sunday before His Passion, when He came into the city riding on a donkey, with the people praising Him, shouting "Blessed is He who comes in the Name of the Lord," and waving palm branches. This is confirmed in three of the four Gospels: Matthew, chapter 21, verse 8; Mark, chapter 11, verse 8; John, chapter 12, verses 12 and 13.

Because we do not have palm trees in Ukraine and Canada, we wave branches of pussy willows instead. In some churches, the willows are blessed at the end of the Divine Liturgy and distributed to the faithful to be taken home to adorn the icon corner. In other churches, they are blessed at the beginning of the Divine Liturgy, and the faithful hold them throughout the Divine Liturgy and then take them home.

The Feast of the Transfiguration of our Lord is on August 19, and the troparion for the feast explains that Christ permitted His disciples to see His glory so that they would know and proclaim to the whole world that He went to the Cross voluntarily and that He was truly the Son of God. (See also the Gospel of John, chapter 1, verse 14). On the Cross, He proclaimed, "It is finished", that is, the long struggle to redeem the fallen Adam and Eve and the race of humankind was finished, which struggle began with them and their children bringing offerings to God to ask for His favor (Genesis, chapter 3, verses 3 and 4). To commemorate the millennia-long custom of bringing a perfect offering, we bring to church on this day some fruits and vegetables from our garden – each item as nearly perfect as possible.

Throughout the church year, for memorial services (also called parastas or panakhyda services), we bring kolyvo with bread, usually kolach, and fruit. Kolyvo is boiled wheat mixed with chopped fresh or candied fruit and nuts and honey. Today, unfortunately, we often bring the kolach and fruit, but omit the kolyvo, even though the Trebnyk (Book of Needs), Volume 1, page 197 and the Funeral Book, page 162, specifically refer to "The Blessing of the Kolivo." The wheat reminds us of our Lord's teaching that a grain of wheat must fall to the ground and die in order to bring forth the plant that yields many grains. The bread reminds us that Christ is the Bread of Life and the fruit reminds us of the invitation in Psalm 34, verse 8, to "taste and see that the Lord is good."

In bringing candles, willows and food to Church throughout the year, we are not merely maintaining quaint and pleasant practices of the Old Country. Much more than that, by continuing these customs, we confirm the continuity of our Faith as the Faith of the Patriarchs and the Saints – the faith established by God Himself and confirmed by His Only-begotten Son, our Lord and Saviour, Jesus Christ.

Carla Kozak, in consultation with Father Michael Kopchuk

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Gillquist, Fr. Peter, Project Director; The Orthodox Study Bible, New King James Version, Thomas Nelson Publishers, Nashville, TN
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Artist in the Spotlight, Vera Senchuk Iconographer

Що саме ікона? Віра Сеньчук, українсько-канадська художниця, говорить про три сорти ікон—та ікона, що ще не написана, тобто сам Бог; та ікона, що кождий несе в собі, тобто відображення Бога в кожного з нас; написана ікона, почерез якої ми молимося Богові.

Paul Evdokimov, the author of many books about icons, has said that each one of us is a living icon.

Vera Senchuk is a living iconographer, one of the few female icon writers ever and an artist whose major works include the sanctuary decoration of Holy Trinity Ukrainian Orthodox Metropolitan Cathedral (Winnipeg), St Vladimir's Ukrainian Orthodox Church (Calgary), All Saints of Ukraine Chapel (Oakville) and the Blessed Virgin Mary the Protectress Ukrainian Catholic Church in Rossdale, Manitoba. She is just now completing the work on the iconostasis and interior walls of the latter project.

Як відрізняються від інших ікон ікони написані нею? Вірі подобається золотити свої ікони позліткою. Кольори її трохи ясніші від інших ікон. Вона підписує свої ікони однією прихованою буквою. Обличчя святих—лагідніші.

Vera participated in an exhibit in Saskatoon at the Ukrainian Museum of Canada last April. The exhibit was entitled "Expressions of Spirituality—the Folk and the Fine". Senchuk's series of eleven icons illuminated the Jesus Story as it applies to Ukraine. The 'Annunciation' is followed by 'Nativity' and 'Jesus Teaching in the Temple.' Two icons are devoted to Andrew, the first-called apostle, and an important figure in the story of Christianity in Ukraine. Andrew preached the gospel in many places, including Ukraine. In Patras, Greece, the governor's wife converted to Christianity under Andrew's influence, which stirred the governor's wrath. One icon shows Andrew standing in front of the X-shaped cross on which the governor had him crucified. It is said that Andrew continued to preach the gospel from that cross until he died. A companion icon shows St. Andrew on the banks of the Dnipro River, where he erected a cross and prophesied that a great city would be built there whose many golden-domed churches would proclaim Christ's glory. The story of Ukrainian Christianity is further portrayed in Senchuk's icons of Great Princess Olha, who was baptized into the Orthodox faith in 955 A.D. and under whose influence Christianity spread in Ky'van Rus. Another icon shows her grandson, Volodymyr the Great, who, after investigating Orthodoxy, Catholicism, Judaism, and Islam, declared Orthodox Christianity the official religion of Ukraine.

Ця одна серія ікон показує нам наскільки батьки Віри Сеньчук навчили її любити свою українську православну спадщину. Вона народилися в Гаффорд, Саскачевані в родині Івана та Марії Лазировичів. Вона віддалася за Володимира Сеньчука та живе в Вінніпезі, де вона 1984-го року почала писати ікони, як фаховий іконописець. Ще й до того вона виховала трьох синів і зараз має п'ять онуків.

Vera graduated in 1971 with a Bachelor of Arts degree from the University of Saskatchewan, Saskatoon campus. In 1981, she met Dmytro Bartoshuk of Winnipeg, who recognized her talent and encouraged her to become a writer of icons. She became his only student. She was also influenced by Sviatoslav Hordynsky and received instruction from Vladislav Andreyev of New York. By 2010, Vera Senchuk had produced over 800 icons for individuals and for churches. Her work is found throughout Canada, in the USA, in Ukraine and as far away as an Orthodox mission in the Himalayan Mountains.

У 1997-му році, видано книжку *Моя книжка ікон/ My Icon Book* Союзем Українок Канади в співпраці з Українською Православною Церквою Канади. Віра написала ці ікони.

Вона також створила різні спеціальні ікони: Пресвяту Божу Мати Канади (1993 і 2008), Св. Андрій Первозваний разом з Святими Київської Русі (1996 подарунок Митрополитові Бартоломеєві) і ікону Великого Посту для своєї парафії (2005).

Along with her son, Mark, Vera has spent a good deal of time over the past year assisting with the repair, clean-

ing and restoration of icons after a fire caused by arson did almost four million dollars' damage to Holy Trinity Cathedral in Winnipeg. The incident occurred in July, 2016. The restoration team had to use Q-tips and cotton balls to carefully remove soot and grime from the remaining icons. Vera had been commissioned to provide a number of icons twenty years ago, at which time the parish council had agreed to add a special varnish as a finish. This varnish has allowed restorers to complete the work in one half to one third the time that it would otherwise have taken. Services have now resumed in the Cathedral proper as witnessed by delegates to the USRL of Canada Convention last August.

Since 2001, Vera has mentored students of iconography. Some have become assistants in her studio, located on the third floor of her home in Winnipeg's North End. She has also given lectures and workshops on iconography at churches, schools and galleries.

She teaches that icons are simply sacred images that are venerated, not worshipped, both at home and in the church. She maintains that these images are still and, as such, can calm one down and help with prayer. She explains that iconographers describe their work as "writing" the icon because the icons do not exalt the painter's talent.
"God is the focal point, but this (an icon) is a vehicle. It can help you focus."

Most recently, Vera Senchuk was given the Bulava Award by the Ukrainian Canadian Congress Manitoba Provincial Council for her contribution to the preservation of Ukrainian culture in Canada by becoming a master iconographer. The Council is celebrating Canada's 150th Birthday as well as the 125th Anniversary of Ukrainian Settlement in Canada. Vera's award is most justified. In September, 2003, she was invited to attend the First Symposium for Iconographers Worldwide in Ukraine. As early as 1991, she was included in books listing bona fide iconographers, such as *Rebirth* (1991), *The Ukrainian Icon* (1997), *The Icon Painting Experience of the Ukrainian Diaspora* (2003) and *Culturology: Theory and History of Culture* (2010).

Photo from Winnipeg Free Press

Щасти Вам, Боже, Віро! На многі літа дальшої праці!

Леона Фарина Бриджес

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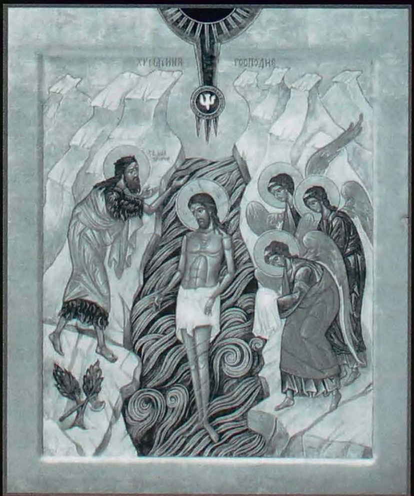

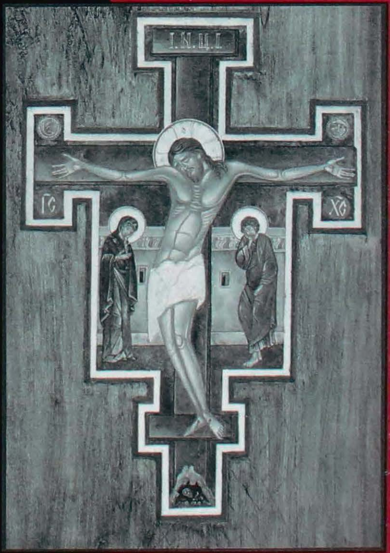

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